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ECUMENICAL EVANGELISM

Union, at the Expense of Truth, Is Treason

By Evangelist James A. Stewart
P. O. Box 1432, Asheville, North Carolina

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."—II John 9:11.

Evangelical Christianity is at the crossroads. She is in the process of being wedded to modernism. Never before in the history of fundamentalism has there been such a crisis confronting earnest pastors and evangelists as today. Evangelical Christians, who number millions in North America and the British Empire, are bewildered and confused in their minds as they witness this courtship during united evangelistic campaigns. (In some instances this convenient marriage continues strong and steady after the campaign is over, leading to disastrous results.)

There is a painful silence today concerning the present "Great Compromise." Many want no voice raised as they want perfect harmony to prevail. True evangelical Christians, however, can never be impassive when the truth of the Gospel is denied. The Gospel is far too precious for us to be indifferent to its adulteration. The salvation of immortal souls depends on the truth being preserved pure. Centuries ago, well-meaning friends warned Martin Luther that for the sake of charity and unity he should not earnestly maintain a certain article of faith. He replied, "Cursed be that love and unity for whose sake the Word of God must be put at stake!"

The Present Great Battle

A great battle is upon us. ("This know also, that in the last days perilous times will come . . . having a form of godliness, but denying the power thereof . . . men of corrupt minds, reprobate concerning the faith" (II Tim. 3:1-8).)

Shall we evangelicals, for the sake of crowds, prestige, and so-called results, now compromise with the enemies of the faith and wed ourselves to a neo-orthodox theology? It was because of the rise of infidelity inside the Protestant Church that God raised up the fundamental movement to stand for the old-time Gospel



Evangelist James A. Stewart

without fear or compromise. New Bible colleges, theological seminaries and Christian universities were built. New fundamental ministerial associations were born in towns and cities from coast to coast. A definite line of demarcation was boldly drawn by outstanding stalwarts of blessed memory—Spurgeon, Torrey, Dixon, Chapman, Machen, Beiderwolf, Riley, Matthews, Shields and Dinsdale Young, and their contemporaries. Today, however, a new situation is confronting us. While the mod-

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Restitution

By Evangelist D. L. Moody

Born 1827, Died 1899

One element of successful prayer is restitution. If I have at any time taken what does not belong to me, and am not willing to make restitution, my prayers will not go very far toward Heaven. It is a singular thing, but I have never touched on this subject in my addresses without hearing of immediate results. A man once told me that I would not need to dwell on this point at a meeting I was about to address, as probably there would be no one present that would need to make restitution. But I think if the Spirit of God searches our hearts, we shall most of us find a good many things have to be done that we never thought of before.

After Zaccheus met with Christ, things looked altogether different. I venture to say that the idea of making restitution never entered into his mind before. He thought, probably, that morning that he was a perfectly honest man. But when the Lord came and spoke to him, he saw himself in an altogether different light. Notice how short his speech was. The only thing put on record that he said was this: "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." A short speech; but how the words have come ringing down through the ages!

By making that remark he confessed his sin—that he had been dishonest. Besides that, he showed that he knew the requirements of the law of Moses. If a man had taken what did not belong to him, he was not only to return it, but to multiply it by four.

I think that men in this dispen-

sation ought to be fully as honest as men under the Law. I am getting so tired and sick of your mere sentimentalism, that does not straighten out a man's life. We may sing our hymns and psalms, and offer prayers, but they will be an abomination to God, unless we are willing to be thoroughly straightforward in our daily life. Nothing will give Christianity such a hold upon the world as to have God's believing people begin to act in this way. Zaccheus had probably more influence in Jericho after he made restitution than any other man in it.

Finny, in his lectures to professing Christians, says:

"One reason for the requirement, 'Be not conformed to this world,' is the immense, salutary, and instantaneous influence it

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D. L. Moody

Wearing the Clothes of the Crucified Christ

By Evangelist John Linton
328 Belle Isle View, Riverside, Windsor, Canada

"The soldiers, when they had crucified Jesus, took his garments."—John 19:23.

Under the shadow of the cross four soldiers are sitting. They have just crimsoned their hands in the blood of the Son of God. They are gambling, and the stakes are the clothes of the crucified Christ. The seamless robe falls to the lot of one of the four. Their game over, they stand among the crowd that throngs Calvary. They jeer the royal sufferer. "The soldiers also mocked him, coming to him, and offering him vinegar." I want you to mark well that fourth soldier; that man who scoffs at Jesus after taking His garments from Him; that man who is wearing the clothes of a crucified Christ.

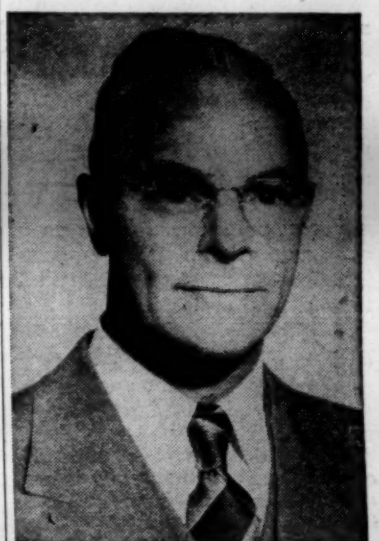
There are some men who are openly antagonistic to Christianity and who do not hesitate to heap vituperation upon Christ and His church. There are others who maintain an attitude of indifference to the subject. But whether a man be a flaming antagonist or

merely indifferent, all are guilty of that unbelief which refuses Christ His rightful throne in the heart and identifies the unbeliever with the crucifiers of Christ.

Now the guilt of such crucifying unbelief is aggravated by the fact that every unbeliever is wearing the clothes of the Christ he crucifies. Every rejecter of Christianity is enjoying the blessings of Christianity. Every rejecter of Christ is partaking of the benefits of the life and death of Christ. I want to show how true that is, and to impress upon any unsaved man or woman reading this message the unfairness and unnaturalness of such crucifying ingratitude.

Every man living within the pale of our Christian civilization is benefited by, and therefore indebted to that civilization. The race is so intermingled, and our relations with each other so complex that no man can help enjoying the benefits of our civilization any more than he can help breathing the air that surrounds him.

It is an undeniable fact that the foundation of our western civilization is Christ, Christianity, and the Bible. Before we see how true this is, let us acknowledge that the stream of progress has not all flowed within the banks of Christianity. It is a poor compliment to God to discredit the achievements of natural man so as to add to the reputation of Jesus Christ. Nevertheless it remains that the highest and best civilization in any part of this world is a product of the Chris-



Dr. John Linton

tian religion, and only those countries are barbarous where the Gospel has not gone.

This is the testimony of history. Progress in history is a fact that must be accounted for, but no interpretation of history can explain the fact of progress apart from the vitalizing power of true Christianity. Hume undertook to write history without Christ and found it a labyrinth without a clue. There can be no true philosophy of history that does not see that the foundation stone of the temple of civilization was laid by the pierced hands of the Christ of God, and that most of what is good, and noble, and permanent in our modern life is

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By the Editor

At Baltimore airport, I waited for my plane last Wednesday morning. Over the loud-speaker there came a call, "Capital Airlines announce the departure of Capital Liner 301 to Pittsburgh and Chicago. All aboard. Final call." It was the final call. So I rushed down to pier B, gate 2, presented my ticket, and boarded the plane.

Even as I had stood at the counter, a man had rushed up and presented his ticket for another flight. The ticket clerk had said, "I'm

sorry. It is too late."

"But I have a ticket!" said the would-be traveler.

"But it is too late. When you did not show up, your place was sold to someone else who was standing by."

The clerk immediately called the agent at the gate, but the agent said the doors were being closed, the plane was full, and no more would be admitted.

He missed his flight because he

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Letters About Graham Crusade

Is Dr. Billy Graham, in His New York Crusade, "Following the Principle of Revival Practiced by His Predecessors, and Encouraged in Your (the Editor's) Book, 'How to Have a Revival'?"

By the Editor

From a Canadian preacher, an earnest, good man, no doubt, we have the following letter:

"Dear Dr. Rice:

"You are always encouraging letter writing. This is the first one I can remember writing you. Many times I have felt I should to thank you for THE SWORD OF THE LORD and Prayer—Asking and Receiving.

"But because there is trouble, I write. In the current SWORD issue is the second installment I have read attacking Billy Graham.

"Immediately on reading the first attack I wrote Dr. Graham siding with you. Very courteously came a reply that surprises me. He is following the principle of revival practiced by his predecessors, and encouraged in your book, *How to Have a Revival*.

"If it is right, Dr. Graham is compromising and changing over a few minor issues, you are certainly changing but not compromising.

"I live and move with the ungodly all day long. I can sympathize with Dr. Billy in trying to reach the unsaved without batting them down, or fellow Christians.

"Though he does not crack down on J. W., other cults, and R. C., he does speak the truth as it is in Jesus our Lord in no uncertain and fearless words.

"Please apologize for your harsh criticism of Dr. Graham. He is certainly God's man for this godless generation. Moving God's people against him is not helping revival. According to Psalm 15:1 and 2, Dr. Graham could not abide in God's tabernacle. He must be false in word and practice.

"Billy Graham's God is answering by fire. He must be God's prophet sent to the land for such a time as this is.

"Cordially yours,"

(Signed) Victor J. Carlsen

Since this is such an honest, good letter, and the points raised are in the minds of many, we feel it wise to answer these questions here.

1. The Editor Is Not "Attacking Billy Graham"

Brother Carlsen says, "In the current SWORD issue is the second installment I have read attacking Billy Graham." And then he speaks of "reading the first attack." I think the terminology our brother used is unfortunate because it is not accurate. I have, through the years, been a friend of Dr. Graham. I have defended him very widely. When he sneered at us fundamentalists, I still took up for him and tried to help him. When he endorsed the Revised Standard Version of the Bible, I excused him on the grounds of his youth and for other reasons. When national magazines published pictures of his daughters in shorts, I defended him in private letters to those who objected. I have repeatedly told Dr. Graham, "I am not your enemy, I am not even your critic." I think if any man in America has proven his concern and friendship for Dr. Graham, I have done so. I feel that it is unfortunate that he has re-

peatedly cast reflections on fundamentalists, and that he has embarrassed us by association with bad people who do not believe the Bible and who have not been converted, and that he has chosen the company of such people, not to win them to Christ, but to get their prestige and backing. But I have always dealt with him as a brother. I thank God that he believes the Bible and that he wins souls. I pray for him every day. Because I call attention to the plain Bible teaching that it is wrong to yoke up with unbelievers (II Cor. 6:14-18), that people who do not abide in the doctrine of Christ are not saved, and that we ought not to receive them into our houses or bid them Godspeed (II John 7-11), and that those who preach a false gospel differing from Paul's, are not to be blessed, but are to be cursed (Gal. 1:8, 9), that does not mean that I am attacking Billy Graham. I am attacking modernism and I am accountable to God for helping some 22,000 preachers who read THE SWORD OF THE LORD regularly. If I allow these good men to be led in breaking down the line between belief and unbelief, between those who hold to the historic Christian

position and those who are enemies of the historic Christian position, then I would be guilty.

When Paul the apostle found that Peter compromised, and so rebuked him openly to his face, because he was wrong, (Galatians, chapter 2) was Paul attacking Peter? No, he was simply doing right, and I am trying to do right in this matter toward a good friend who, I am sorry to say, is yoked up with unbelievers in the New York Crusade. He preaches the Gospel and I am glad to see souls saved there, but he still ought to do right in obeying the Bible about not yoking up with unbelievers.

2. Dr. Graham Does Not Follow the Principle Encouraged in the Editor's Book, "How to Have a Revival"

In 1946 we published a book, *How to Have a Revival*. It contained principally sermons used in a Sword of the Lord Conference on Revival at Winona Lake, Indiana, by speakers Dr. Hyman Appelmann, Dr. Joe Henry Hankins, Dr. Jesse Hendley, Dr. Bob Jones, Sr., Dr. Robert J. Wells, and this editor. I wrote six of the chapters, and helped edit the entire book, and am principally accountable for the doctrinal position of the book, as I was accountable for the men I invited to speak in the conference. Now our brother says that Dr. Graham wrote him very courteously and said that "he is following the principle of revival practiced by his predecessors, and encouraged in your book, *How to Have a Revival*."

Unfortunately it seems that this answer has been agreed upon by Dr. Graham and his associates. Dr. Paul Rees said the same thing in an article in *Christian Life* magazine; Rev. George Edstrom, of the Billy Graham office in Minneapolis, has been answering the same thing, and Edstrom's letter saying it has been published in one yellow journalism magazine in the South.

Now is Dr. Graham, in accepting an invitation by the modernistic Protestant Council in New York City, and refusing to go sponsored only by the fundamentalists who first invited him—is Dr. Graham there following the plan outlined and encouraged in this book, *How to Have a Revival*? On his committee sponsoring the New York campaign are: the Catholic millionaire, Eddie Rickenbacker, long head of Eastern Air Lines; Dr. Henry Van Dusen, the notorious modernistic president of Union Theological Seminary; and Dr. Ralph Sockman, the famous Methodist modernist. And on the executive committee is Dr. John Sutherland Bonnell, who, in *Look* magazine, wrote that it is not necessary to believe in the virgin birth to be a Presbyterian minister, and who has elsewhere cast doubt on the personal resurrection of Christ. Now did this book, and did the speakers in the Sword of the Lord conference, and did this editor ever encourage that kind of yoking up with modernists?

Well, every reader can check for himself and see very soon whether that is true or not.

On page 318, read the following paragraph:

"So when God's people want a revival and plan a soul-winning campaign, honest efforts should be made to enlist all the people it is possible to enlist in good faith and without compromise, all the churches, all the pastors, all the Christians who can be united in sponsoring the campaign and taking part in it. As long as the unity is real, and not pretended, as long as people really want the gospel preached and want sinners converted and Christ glorified, the more churches and pastors and people who can be enlisted in this campaign the greater will be the opportunity for revival, and the more souls saved."

Note that all the people who are enlisted must be enlisted "in good faith and without compromise," I say.

And again I say, "As long as the unity is real, and not pretended, . . ." I do not believe that Dr. Graham will pretend that there is real unity as concerning the Gospel, between him and the Catholic millionaire, Eddie Rickenbacker, or between him and Dr. Van Dusen, or Dr. Sockman. He

Splendid Year at Tennessee Temple Schools

By the Editor

It was a great joy to be in Chattanooga on June 2 and 3, speaking at Highland Park Baptist Church, and at the dedication of the new Herrmann Memorial Building of Tennessee Temple Schools.

The new building is named for the late Dr. John Herrmann, who was suddenly stricken and went out to meet the Lord this spring. His work was greatly respected, and this new building, costing about \$180,000, is named for him. There are some thirteen classrooms, a large assembly room, a science room, and several offices in the beautiful building. Classrooms generally have new pianos, desks, and chairs, and, we believe, will contribute greatly to the progress of Tennessee Temple College, Bible Institute, and Theological Seminary.

Last year some 837 were enrolled in Tennessee Temple Schools. They were from thirty-five states and twelve foreign countries. There are a total of forty-one teachers. The largest enrollment is in the college, though the Bible institute is doing splendid work under the leadership of Dr. Camborn, and the seminary under Dr. Clerpke is getting a fine lot of college-trained men now completing theological seminary work.

Dr. Roberson tells me that more than 95% of all students coming to Tennessee Temple Schools go into full-time Christian work. There were 225 married men in the school during the last school year. These men turn out to be

pastors, evangelists, missionaries, and other Christian workers, and many of the girls either marry full-time Christian workers or go to the mission field, or go into Christian education work.

One of the happiest features of these great schools is their constant emphasis on soul winning. Since the school works hand-in-hand with the tremendous Highland Park Baptist Church, with 13,000 members, and since the pastor and president are the same inimitable Dr. Lee Roberson, who baptizes more than a thousand converts each year in that great church, it is easy to see that students not only get the vision but the know-how for soul winning and for building great soul-winning churches and Sunday schools.

The Christian standards are very high, the student body is very happy and well adjusted. The Tennessee Temple Schools are filling a greatly needed place in education in America.

More and more people are coming from all over America and from foreign countries to learn the Word of God and to prepare for Christian service in Tennessee Temple Schools.

The rates at Tennessee Temple are among the very lowest in fine Christian colleges, Bible institutes, and seminaries. We suggest that those interested write the registrar, Tennessee Temple Schools, Chattanooga, Tennessee, for catalog and information about expenses, etc.

himself told me in Scotland that he violently disagreed with Dr. Bonnell's article in *Look* magazine and his stand on the virgin birth, and he took a copy of the article out of his pocket and gave it to me, calling my attention to Dr. Bonnell's bad teaching against the virgin birth. Do Dr. Graham and Dr. Bonnell have real unity on the virgin birth? So on that matter he is not following the plans that I and these other noble men who prepared that book taught and practiced.

On page 320, the first paragraph says:

"Do churches and preachers be-

lieve in salvation by the blood of an atoning Saviour, received by faith? And do they long to see a revival, long to see the power of God manifested in the lives of His people, with the joy and cleansing, victory and power that real revival gives to Christians? Do they really want to get sinners converted? Then by all means invite them to come in officially, wholeheartedly in the promotion of a great union revival campaign. Worldly preachers ought not to be put in places of leadership in revival plans. Men who are wrong on principal doctrines of the Bible ought not to be

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Dr. Bob Jones SAYS:



I saw a letter recently written by a man who is well known for his orthodoxy. He said, ". . . I term a man a Liberal who rejects the full reliability and authority of the Scriptures but who fully believes in the Lord Jesus Christ as the Son of God and as his Saviour from sin. Such a person is a Christian, although his life and testimony may be greatly compromised by his failure to go all the way in both faith and practice." Now, that is the point at issue in the battle that is on now. Is the Bible the Word of God, or does it just contain the Word of God? Bob Jones University says the Bible is the Word of God; and this institution was founded to defend that position and to oppose all efforts, even in the name of "evangelicalism" or in any other name, to wipe out the line between belief in the absolute authority of the Bible and the idea that any man has the Christian right to accept some of it and reject some of it. The Roman Catholic Church says they have an authoritative church. We as Protestants always have insisted that we have an authoritative Bible. Bob Jones University is an old-time, fighting, uncompromising,

orthodox, Protestant, Christian school. We still believe in the absolute authority of the Bible, and we believe that God has led Bob Jones University along the road and trained it for this day of battle.

We are asking everybody that believes what Bob Jones University believes to give us your co-operation as we fight this fight, which is not an easy one. You can help us first, by praying for us; second, by helping us line up the type students that can be trained to carry on in all the different fields of life exactly the same battle Bob Jones University is fighting; and third, by investing some of God's money in this work.

We are not going to let God's Bible-believing, orthodox Christians down; and we are not going to let our Lord down in this mind-worshipping age. We are not only going to keep Bob Jones University orthodox, but we are going to keep it an old-time, fighting, evangelical, orthodox, Christian institution. Please let us hear from you, and God bless you.

BOB JONES, FOUNDER
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Third series of true missionary stories by Dr. Paul White, Medical Missionary in Tanganyika, East Africa, for the Australia Church Missionary Society

CHAPTER IX

Dangerous Drugs

All that remained of our feast of a few days before was a bowl of bones, and a very sick small boy, who, I thought, had made altogether too free with the stew. I afterwards learned that he and another lad, who had only recently come in from the bush, had kept what they regarded as choice cuts under the bed for three days—and don't forget that Tanganyika is in the tropics, and only just south of the equator! When he considered his piece of meat ripe he had cooked and eaten it secretly, and, to the huge delight of everybody, his secret was no longer one that he could keep to himself. He lay on the bed groaning, with his hands appropriately draped.

"Yoh!" said Daudi. "The reward of greediness is gastritis. The worst of it is, Bwana, he likes castor oil, so I gave him salts—much salts."

The unfortunate lad looked up and groaned.

"Do you think," said Daudi brutally, "that a mustard plaster would help him?"

"Be gentle, Daudi," I urged, "he has learned his lesson."

A volcanic sound from the corner, where the young glutton lay, gave weight to my argument!

James came towards me. "There is a man who is very ill, near where you shot the meat the other day. They say, Bwana, he is very badly burnt."

Daudi raised his eyebrows. "Kah! Do you think, James, it is *nhonde*?"

James nodded. "Truly! For some time it has been known that people from this village mix *nhonde* with their tobacco."

I had discovered that *nhonde* was the native name for "hashish," or, if you prefer it, Indian hemp, a highly potent narcotic.

"Will they carry him in, Daudi?"

"They will, Bwana, but they will wait till tonight. These people believe very strongly in witchcraft, and they think that to carry a person in the daytime is to invite his enemies to cast spells that will kill him, and so they will wait till darkness."

"But the man will be dead by then."

James shrugged his shoulders. "That, Bwana, they do not care about. They are more fearful of spells than death."

"Well, come on," I said, "let's go and pick him up in the old car. Maybe we can save his life and tell him of something more satisfying than snuffing up this rubbish that distresses your wisdom and makes you dream weird dreams that have no substance in them."

"Syringe, morphia, tannic acid jelly, two tubes of it, and sterile dressings, Daudi. Kefa, a mattress, some blankets, and a pillow. Here are the keys of the car, Samson."

Five minutes later we were ready.

We followed the road as far as we could, and then struck off over the plain. Time and again the hoes and the shovels were required to level down the sides of some dry river bed, but before midday we arrived at the house. Lying in the shade, covered by a dirty cloth, was the patient. The flies

swarmed everywhere, and there was no one in sight. Daudi pointed with his chin towards the hill where, a week ago, we had seen that patch of deeper green growth in the center of the cornfield.

"They're hidden up there, Bwana."

"Yes," said Samson, "and naturally they had to be hidden if their minds were uneasy."

I pushed my way through the standing corn to a place that was now bare ground. Every trace of what had previously been grown there had been torn out.

"H-e-e-e-e," said Daudi, "you may pull out the plant, but you cannot get rid of the results of it. Behold, indeed, this plant is like sin. You may do your best to destroy it, but you cannot get away from its effects. The Bible says truly: 'The soul that sinneth it shall die.'"

"Yes, Daudi, and it says truly that Jesus is the only cure."

From the hillside came an angry voice, and I saw Samson leading none too gently an old man whom I recognized as the head man of the local village. It would have been contrary to all rules of the tribe to have touched that patient until his relatives were present. It appeared to me that Samson had put in some good work, for the old reprobate, who had grown the Indian hemp, was all willingness.

"Yes, Bwana, take him to the hospital and treat him. Behold he suffers from *ndege dege*" (which literally means flutterings).

Daudi lifted the cloth. No word was spoken—we were shocked to see the inert body of Mbuli's uncle, a crude wooden peg on his nose.

"*Nhonde* has no mercy," said Daudi. "It ruins life, it creates a habit that leads to death."

I was bending over the man. So deeply was he under the influence of the drug that the extensive burn on his back seemed to have had no effect in giving him pain.

"Bring me the purple dye and the tannic acid jelly," I ordered.

Daudi obeyed at the double, and in a few minutes the wound was dressed. By now a scared-faced collection of people had arrived. Daudi took the opportunity of telling them the old, old story of the Son of God who was crucified to take the punishment for our sins and who rose to life again on the third day, to be a living God and Friend to those who followed Him.

"But what is sin?" asked one man, bolder than the others.

With an expressive gesture, Daudi pointed to the patch of garden where the *nhonde* had grown, and then to the man.

"Sin is doing what you know to be wrong. You cannot sin and get away with it."

Daudi pointed to the still figure wrapped in blankets on the stretcher we had brought.

"Behold, he sinned willingly, and what happened? He falls in the fire, his life is in danger, and he will suffer agony when his reason returns."

Leaving them to think this over, we put the patient into the car and were about to drive off when the Chief said, "And will you leave the child?"

Wearing the Clothes . . .

(Continued from page 1)

deep-rooted in the blood-red soil of Calvary.

Look at some of the factors in our modern civilization and see if this is not true. For one thing,

Legislative Science Has Its Basis in the Bible

Millman in his history of the Jews remarked that "The Hebrew lawgiver has exercised a more extensive and permanent influence over the destinies of mankind than any other individual in the annals of the world." It is a fact that there is scarcely one principle of modern jurisprudence that has not its germ and genesis in Old Testament legislation.

Dr. Dan Gilbert reminds us in his *Biblical Basis of the Constitution* that the Founding Fathers made a biblical statement the basis of every article in the American Constitution.

Now our laws are the very bulwark of our national life. And since the Bible is the source and sustainer of our laws what think you is the debt of our civilization to the Bible?

This is true also of

The Principle of Human Liberty

In the onward march of human freedom Christianity has led the way. That is why the communist slavemasters look on the Bible and its influence as their greatest

"What child?" I asked.

For answer he pointed with his chin to the farther end of the mud house, lighted only by places where the mud had fallen from the wall and light filtered in. Picking my way carefully past gourds, clay pots, a sitting hen and great wickerwork grain bins, I came to a place dark and evil-smelling. I struck a match. The scene was indescribable, filthy and foul. On the mud floor, with insects crawling over it, was the body of Mbuli.

The match went out. I groped my way to his side and felt his pulse. There was nothing to feel at the wrist, but a faint fluttering in his heart region showed he was just, but only just, alive.

From somewhere Daudi had got a hurricane lantern. In a minute



we had the small boy wrapped in a blanket, and I gently carried him into the light. Then began a nightmare drive. I sat in the back between my patients. The old car bumped wildly as we drove over unmade roads and through dry river beds.

We were in sight of the hospital when I saw we had been too late. Mbuli's uncle was dead. It was no time for defeat, and I was determined to fight to the last for the little lad's life. In the shortest possible time he was in his old bed, and I sent for his relations. Only a blood transfusion could save him. While I waited impatiently for them to appear I heard the story.

It appeared our little patient had gone off happily with Mukombi, his grandfather. But they had stopped to celebrate at the uncle's house. Part of the celebrations had been some of the buck I had shot, carefully stored, as had been the piece at the hospital. This had produced acute ptomaine poisoning, and Mbuli, who was "bewitched anyhow," as my informant said, was just left to die. The grandfather, fuddled with native beer, had thought that Mbuli had gone home by himself, and the uncle made merry with his hashish. Three days of acute dysentery had brought Mbuli again to death's door.

(Reprinted by permission of the author from the book, *JUNGLE DOCTOR ATTACKS WITCHCRAFT*, published in the U. S. by Wm. B. Eerdmans Publishing Co. Price, \$1.50 plus 15c postage and handling. Order from Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.)

obstacle to world enslavement. The purest democracy to be found is in the church which Christ founded. It is when men see that they are all equal in the sight of God, that they begin to see their equality in the eyes of the law. Hume, an unbiased historian, admitted that, "The precious spark of liberty was preserved by the Puritans alone, and it was to this sect the English owe the whole freedom of their constitution."

Even the enemies of Christianity frankly admit this. Karl Marx said, "The democratic concept of man is false, because it is Christian. The democratic concept holds that each man has a value as a sovereign being. This is an illusion, dream, and postulate of Christianity." And Adolph Hitler said, "To the Christian doctrine of the infinite significance of the individual soul, I oppose with icy clarity the saving doctrine of the nothingness and insignificance of the individual human being."

I like the way one New York preacher puts it concerning those who enjoy freedom and Christian culture without regard for the Giver of all such good gifts. He said, "Freedom is one of faith's best and most important results. And . . . the thing that may catch the attention and the imagination of some selfish, and even sullen, beneficiary of our culture and civilization and freedom may be a reminder of what may happen to his hide in the immediate future, when you cannot get him to think about what is going to happen to his soul in eternity. When he finds out how much he owes temporarily to the Christian Gospel, he may wake up and realize he should be doing something about a faith to which he owes so much."

Consider further

The Debt of Morality to Christianity

Without morality law cannot be upheld or liberty exist. Bad men cannot make good citizens, and a nation of infidels or idolators can never make a nation of freemen. It is true that the pagan moralizers of Greece and Rome extolled virtue, but telling men to be good does not make them good. Christianity added to the "I ought" of

pagan philosophy, the victorious "I can" of the Christian. The Christian morality of the early church, begun at Pentecost, was something new among men, and was the wonder of the pagan world. This morality is ours today as a Christian heritage, and to it every unbeliever is indebted.

In the face of these facts is it not apparent that everyone of us is a debtor to Jesus Christ and is the wearer of His garments? Christ has labored, we have entered into His labors. He has suffered, we daily enjoy the untold blessings of His life and death. Whether believer or unbeliever everyone of us is a partaker of the fruits of the Gospel; every man wears the clothes of Jesus Christ.

And let me ask you who are unsaved if it is not manifestly unfair and a mark of ingratitude toward God that you reject and by your unbelief crucify the Christ whose garments you wear? It was unbelief that nailed Christ to the cross, and all unbelief is approval of that deed and identification with the murderers. If there is a man reading this message who is rejecting Jesus Christ let him know that by his unbelief he becomes *particeps criminis*, he is as guilty of crucifying the Son of God as were those Roman soldiers nineteen centuries ago.

I said at the beginning there were two classes of unbelievers; those openly antagonistic and those merely indifferent. Those openly opposed to Christ are unlikely to read this message. They seldom if ever come to God's house. Whether or not they know it they are wearing the clothes of Christ. They are like the spies who brought back an evil report of the land of Canaan, even while they bore on their shoulders the clusters of rich grapes taken from its vines. If I could reach their ears I would remind them of what they owe to the Lord Jesus Christ whom they refuse to serve. I would bring to their attention a commanding passage from the let-

(Continued on page 7)

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Above is shown a typical scene at the summer conferences at the Bill Rice Ranch, Murfreesboro, Tennessee. Dr. Lee Roberson is pictured with the group who have responded to his invitation.

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Ecumenical Evangelism

(Continued from page 1)

ernism of fifty years ago continues to live, a new line of theology called "neo-orthodoxy" has taken the leadership of thought in Protestant Christendom. This term covers a number of theological schools of thought. It includes mainly the Barthian and Lundenian theology of Switzerland and Sweden. This "new theology" is a subtle device of Satan to woo into a compromise the evangelical element. In studying carefully this new school of thought from Swiss, Swedish and Scottish theological seminaries, we see that it is an adulteration of Gospel truth. In his massive work on Christian dogmatics, "Kirchliche Dogmatik," Karl Barth vehemently opposes the doctrine of the infallibility of the Bible: "The Bible is all the way through fallible human words" (vol. 1, 2, p. 565).

The seeds of doubt have been sown in the seminaries and have reaped a mighty harvest in the pulpit. Avowed atheists and communists are not one-tenth as dangerous as those preachers who instill doubt and contempt in the minds of others. Congregations who would not tolerate a communist or an atheist to lecture in their pulpits, graciously receive and pay an infidel in ministerial garb. It is our solemn conviction that where there can be no real spiritual communion, there can be no real pretense of fellowship. Fellowship with known and vital error is participation in sin. This new modernism is simply a denial of historic Christian faith while wrapped in the garb of so-called orthodoxy. Some evangelical leaders pride themselves today that they are "liberal conservatives."

The Christian Church is the "pillar and ground of the truth" (I Tim. 3:15). She earnestly maintains and "contends for the faith once and for all delivered unto the saints" (Jude 3). To be a "Bible Christian" is to be miraculously born again of the Holy Ghost (II Cor. 5:17). To be a "Bible Christian" is to believe certain historical facts concerning the birth, life, death, resurrection, ascension, and return of our blessed Lord Jesus. Satan has employed every seductive and deceptive force at his command to draw men away from a firm belief in the truth and replace their confidence with a counterfeit faith or false confidence.

The present strategy that Satan is employing is to bring about a friendly cooperation between modernists and evangelicals in great evangelistic efforts. All around us today spiritual adultery is being committed at the expense of the truth. "Truth has fallen in the streets" (Isa. 59:14). "I have seen a horrible thing in the house of Israel: there is the whoredom of Ephraim: Israel is defiled" (Hosea 6:10). It is with no acrimonious spirit that I write to sound the alarm concerning this "horrible thing." The enemy has scored a great victory in breaking down the separation barriers between liberals and evangelicals. It is astounding to see an outstanding modernistic minister and an outstanding evangelical preaching from the same platform. In this unholy compromise, nothing is said against the modernists, who deny the very faith of the Gospel which is being preached. Rather, they are received as brothers in Christ as though they have the same burning passion for souls as we. Because of such participation in error evangelical phrases have become meaningless. Liberals preach as if they were thoroughly fundamental, but we soon discover that they do not believe in a supernatural Christianity. It soon becomes evident that what they believe concerning the inspiration of the Scriptures, and the death of Christ, and the contents of the blessed Gospel, is not the same as our evangelical faith. "Their rock is not as our rock" (Deut. 32:31).

A leading seminary, taking part in one of these united campaigns, stated after the campaign was over, "I well remember as a student receiving a book from a well-meaning man, concerned for my life and work, entitled, *The Way of Salvation Made Plain*. It was all too plain and it appalled

me. I was glad that I at least had not been trained in any such views of man or God, and I felt and still feel, somewhat ashamed of being, as a Christian, associated even in measure with such ungenerous teaching of fundamentalists."

We must come back to the bedrock question, "What is the ministry of the Church here on earth?" Our answer is, "To proclaim the Gospel to a lost and dying world." Then what is the Gospel? The Gospel is the good news of redemption for the guilty through the blood-shedding of our blessed "Surety" (Eph. 1:7). How can we evangelize, then, with people who do not believe in the historical faith of the person of our adorable Lord? The question must be raised by every Bible-believing and Gospel-loving child of God: "How can we unite together to preach the Gospel if any of the leaders of the churches uniting do not believe in the Gospel message itself? How can one evangelize if he does not believe God's evangel?"

Sad Results of Compromise

The sad thing is that many true born-again believers have been deceived by this new approach in evangelism. They have felt it was a wonderful answer to prayer that at long last it was possible to have a united, concerted, evangelistic drive to win the lost for Christ. They rejoice that the Gospel is being earnestly proclaimed and that the modernists are condescending to join in this evangelistic effort. They feel that the end justifies the means; that the salvation of souls is the answer to any criticism against this adulterous union. They are willing to forego their old-time definite fundamental principles in order to see God move in a mighty way in their city. Here is the crux of the matter. We would therefore kindly point out to these dear friends that the Holy Ghost does not need any help from the modernists in any evangelistic ministry. Surely this is "going down to Egypt for help." May I point out from my observations the natural outcome of this unholy wedlock?

First, the separation walls between modernism and evangelical Christianity are forever broken down. The conclusion to the situation is quite logical. If we can compromise with the Philistines for a month or three months in an evangelistic effort and find it well-pleasing to God, then surely we can continue to compromise with them for a lifetime. We can continue with them in all departments of our Christian ministry, inviting them to become professors of our theological seminaries, preach at our Holiness conventions and serve upon our Foreign Mission boards. We can accept young people for foreign mission work from their churches even though they do not believe in the fundamentals of the Christian faith.

Second, the separation walls between the Church and the world are forever cast down. Important worldly figures are pleased to grace the evangelistic campaign with their presence. Carnal hands touch the ark of God. Those who have paid the price because of separation and sanctification find themselves in the embarrassing position of having fellowship with worldlings. The big aim of these evangelistic campaigns is to remove the enmity between the church and the world; to make the church popular in the world. This is a dangerous ambition, as the natural heart is at enmity with God and hates the Gospel (Rom. 8:6). God has placed the enmity between the church and the world, and woe betide the Christian leaders who seek to remove it (Gen. 3:15). "The preaching of the cross is to them that perish foolishness" (I Cor. 1:18). The Devil has scored a great victory when "the offense of the cross" has ceased (Gal. 5:11).

Third, the fundamental evangelistic position is weakened. In my long study of such united efforts I have only known of a very few modernistic ministers who were gloriously born again during the campaign. We find, to our astonishment, that these religious infidels go right through the entire

evangelistic campaign without denouncing or repudiating their modernistic beliefs. In fact, in many cases, they grow more bold than ever in their liberal stand.

Modernistic churches gain mightily in membership through these joint efforts as their pastors oftentimes play leading roles in the organization and spiritual guidance of the meetings. "New converts" are often sent to these churches or channeled back into them to have a place of Christian fellowship and testimony. Through these campaigns old-time evangelicals have joined modernistic churches. Because of a false unity, the very term "fundamentalism," which was dear and precious to the saints of God in a by-gone generation, has now in certain evangelical circles become outmoded, and is even ridiculed. I know of a society in the British Empire, founded by F. B. Meyer and other brethren for the defense of the faith, which is now dying because of lack of moral and financial support from the saints, and because few evangelical leaders care to bear the stigma of contending for the old-time Gospel (Jude 3).

Fourth, this compromise is a slap in the face to every evangelical pastor who has sacrificed all the years to maintain a pure evangelical testimony in his city, town, or village. Some of these blessed men were ousted out of high influential churches and saw their wives and children suffer in many ways through their uncompromising stand. Any evangelist who unites with the present-day Philis-

"Any evangelist that goes into a city under a ministerial union where the pastors do not belong to the little fundamental groups that still believe in the virgin birth, he will be selling evangelism down the river and will be a party to a great crime against God's faithful, uncompromising, orthodox, evangelical Christians who are trying to hold in these communities a base of testimony."

—Dr. Bob Jones, Sr.
Greenville, South Carolina

stines insults the wisdom and integrity of these men who have poured out their life's blood for the faith once delivered to the saints.

Christian Love Does Not Require Compromise

Christian love has its claims, and divisions are to be shunned as grievous evils; but how far are we justified in holding to our compromising position? We rejoice in every opportunity of Christian fellowship with those who, while differing from us denominationally, love and proclaim the truth dear to us. "The unity of the Spirit" is not any mere external bond, but it is that oneness of faith, hope and love which pervades every member of the mystical body; that oneness of heart, soul and affection of which the Holy Ghost is the sole and immediate Author. We are ready on every suitable occasion to welcome these friends and to join them in defense of the faith and in the support of such enterprises as commend themselves to our consciences. The largest charity toward those who are loyal to the doctrine of the Lord Jesus, and yet do not see eye to eye with us on secondary matters is the duty of all Christians (II John 9). However, fellowship in evangelistic campaigns and conventions with the enemies of the cross is another matter. It is sheer hypocrisy to talk about "revival" and "holiness," while at the same time compromising with the modernists.

Mrs. Spurgeon, in the last volume of her husband's biography, refers to the "Downgrade Articles" in his magazine, "The Sword and Trowel": (The "Downgrade Controversy" shook the evangelical life of The British Empire, as Mr. Spurgeon fought for the truth in his denomination and also in evangelical circles.)

"From August 1887 to February 1892, scarcely any number of the magazine appeared without some reference to the Controversy and its various issues. The most pathetic note of all was written within a few days of Mr. Spurgeon's

Homegoing, for in it he revealed the fact, already known to all who were nearest and dearest to him, that his fight for the faith had cost him his life. Yet, he never regretted the step he had taken, for, throughout the whole affair he felt such divine compulsion as Luther realized when he said, "I can do no other."

The North American Indians say of a man with keen discernment, quick to detect dangers, "He hears the cataract." SPURGEON HEARD THE CATARACT! Hear him:

What Spurgeon Said About Cooperating With Modernists

"We have been likened by one of our opponents to a boy in the field who cried 'Wolf!' The parallel only fails in the all-important point that he cried 'Wolf' when there was none, and we are crying 'Wolf' when packs of them are howling so loudly that it would be superfluous for us to shout at all if a wretched indifference had not brought a deep slumber upon those who ought to guard the flocks. Numbers of easy-minded people wink at error so long as it is committed by some clever man and good-natured brother who has so many fine points about him. Let each believer judge for himself, but for our part we have put a few fresh bolts on our door, and we have given orders to keep the chain up, for under color of begging the friendship of the servant, there are those who aim at robbing the master. These preachers are not mistaken friends, but enemies of the cross of Christ. There is no use in employing circumlocutions and polite terms of expression—where Christ is not received as to the cleansing of His blood and the justifying merit of His righteousness, He is not received at all. Those who know and love the truth of God cannot have fellowship with that which is diametrically opposed thereto, and there can be no reason why they should pretend that they have such fellowship. My counsel has always been to 'come out from among them.' I have felt that no protest could be equal to that of distinct separation."

"To pursue union at the expense of truth is treason to the Lord Jesus. If we are prepared to enter into solemn 'league and covenant' for the defense of the crown-rights of King Jesus, we cannot give up the crown jewels of His Gospel for the sake of a larger charity. To tamper with His doctrine would be to drift into compromises which they would not at first propose but which they seem forced to justify. Yielding to be the creatures of circumstances, they allow another to gird them and lead them whither they would not: and when they wake up, and find themselves in an undesirable condition, they have not always the resolution to break away from it."

"As a matter of fact, believers in Christ is atonement are in declared religious union with those who make light of it; believers in holy Scripture are in confederacy with those who deny its plenary inspiration; those who hold evangelical doctrine are in open alliance with those who call the 'Fall' a fable, who deny the personality of the Holy Ghost, who call justification by faith immoral. Yes, we have before us the wretched spectacle of professedly orthodox Christians publicly avowing the union with those who deny the faith, and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ."

"With deep regret we abstain from assembling with those whom we dearly love and heartily respect, since it would involve us in a confederacy with

those with whom we can have no communion in the Lord. Garibaldi complained that by the cession of Nice to France, he had been made a foreigner in his native land; and our heart is burdened with a like sorrow. But those who banish us may yet be of another mind and enable us to return."

The New Testament not only teaches the necessity of contending for the faith, but it also exhorts us to separate ourselves from those who deny the faith. There is no need for any child of God to be in ignorance as to his stand and his position before God and man. The Word of God is clear as to His instructions.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith, which was once (for all) delivered unto the saints" (Jude 3). ("I am compelled to send you this letter of warning; you have a battle to fight over the faith that was handed down once for all to the saints" (Knox).)

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed

"This challenge confronts any church or society which seeks to maintain a distinctive evangelical witness."

"Because the evangelical believes the fundamentals of the Christian faith, it is impossible for him to be neutral or accommodating. He cannot participate in ecumenical evangelism which compromises the historic faith."

—Dr. D. Marlyn Lloyd-Jones
London, England

is partaker of his evil deeds" (II John 9-11).

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God . . . Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:14-17).

The Scriptures are implicit:

"Try them" (I John 4:1)
"Mark them" (Rom. 16:17)
"Rebuke them" (Titus 1:13)
"Receive them not" (II John 10)
"From such turn away" (II Tim. 3:5)

Our testimony regarding our position must not be like muffled bells, but clear and distinct as the Scriptures. Shall we obey God or man?

The desperate need of the hour
(Continued on page 8)

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(Continued from page 1)

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—Charlotte Homer.

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"Be comforted! In God thy comfort lies!
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Letters About Graham Crusade

(Continued from page 2)

set up to direct the policies or select the evangelist. Key positions ought to be held by the most consecrated and faithful and useful Christian men. But all others who love the dear Lord Jesus and want to see a revival, and are willing to cooperate to get sinners out to hear the gospel and who will humbly listen to the Word of God to get a blessing for themselves, ought to be welcomed and made a part of the revival plans wherever possible."

Note the requirement for churches and preachers who are to be united in a revival campaign. I say, "Do churches and preachers believe in salvation by the blood of an atoning Saviour, received by faith?" The men on the sponsoring committee of Dr. Graham's campaign in New York do not believe in salvation by faith in the atoning Saviour, and some of those modernists clearly state that they do not.

Further I said, "Worldly preachers ought not to be put in places of leadership in revival plans. Men who are wrong on principal doctrines of the Bible ought not to be set up to direct the policies or select the evangelist. Key positions ought to be held by the most consecrated and faithful and useful Christian men." I do not believe that Dr. Graham would say that those on his sponsoring committee are not "wrong on principal doctrines of the Bible," that they are "the most consecrated and faithful and useful Christian men." So Dr. Graham is not following the practice of these other men—Dr. Appleman, Dr. Bob Jones, Dr. Hankins, Dr. Hendley, Dr. Wells, and I—and is not following what I taught in that book, *How to Have a Revival*.

I plainly said that of course we wanted modernists and others to attend the services. I am glad always to preach to any kind of sinners, and I have had many such sinners and modernists saved—in fids, drunkards, convicts, etc. But they came and were preached to as sinners. They were not called Christian brothers. They were never invited to lead in prayer. I never went to any revival campaign on the sponsorship of any modernist, and I never intend to. And I have openly preached and taught that position through the years, and so have the other men involved.

If Dr. Graham thinks that it is right to yoke up with unbelievers, he should say so, but he ought not to accuse others of us who have held the opposite plain position through long years of ministry of doing what he does.

3. Other Great Evangelists Did Not Invite or Accept the Sponsorship of Modernists

Dr. Graham said in *Christianity Today*, the April 1 issue, that extreme fundamentalists would not even endorse D. L. Moody, and he

has indicated several times that his plans were like those of Moody.

It will not take much investigation to prove that that is not true. In the first place, there was no city in America or England in Moody's time where modernists dominated the ministerial associations. In every such case, the ministerial associations and groups of churches which invited Moody were dominated by Bible-believing Christians, and those who did not believe the Bible refused to go along with the campaign. There were relatively few ministers three-quarters of a century ago, or even sixty years ago when Moody died, who denied the essentials of the Christian faith. Moody certainly never sought the sponsorship of enemies of the Bible as Dr. Graham has in New York City. He did want the churches to get together in inviting him; but they were Bible-believing churches. And his plain, sharp denunciation of those who doubted the Bible was very emphatic.

Moody did have some infidels to deal with, but they were Bradlaugh's group in England and Ingersoll's group in America. They were openly announced infidels, outside the churches, and they were dealt with as infidels ought to be dealt with. It is not proper to compare Graham's plans about sponsorship with those of Moody, for they are simply far different.

I knew Billy Sunday. To say that Dr. Billy Graham's practice in going to New York under the sponsorship of modernists and in insisting on modernists in the Protestant Council being back of campaign—to say that that was following the same principle as Billy Sunday practiced could only be said from a superficial viewpoint and in ignorance of the facts.

In William G. McLoughlin's book, *Billy Sunday Was His Real Name*, published by the University of Chicago Press, page 270, is the following paragraph:

"Sunday's revivalism suffered additional shocks from the bitter fight between the Fundamentalist and Modernist wings of the Protestant churches which broke out in its full fury in the early 1920's. Almost every denomination was rent from top to bottom over questions of correct interpretation and proper emphasis of certain aspects of the Scriptures. Sunday, like every other evangelist, sided with the Fundamentalists, particularly on the issues of the imminent Second Coming of Christ and the literal inerrancy of the Bible. In some cities his revivals came to be looked upon as propagandistic moves by the conservatives in the battle for control of the denominations."

The same author says about D. L. Moody, "He demanded, and received, almost unanimous support from the evangelical ministers of Brooklyn, Philadelphia, New York, Chicago, and Boston for his city-wide revivals in 1875-78" (page 39). You see, both Moody and Sunday asked for unanimous support only "from the evangelical ministers."

Again and again Sunday's biographer (who, one would judge, is a socialist and a modernist) mentions Billy Sunday's requirement for the support of the evangelicals. On page 50, McLoughlin says, "There were three major requirements which had to be met by those who wanted him to revive their city. First, any invitation to him had to represent the 'united support' of all the evangelical ministers of the city."

On the next page he says, "Undoubtedly the first stipulation, the demand for 'united support,' was the most difficult requirement to meet, though it was one which Moody had declared essential for successful city-wide mass evangelism. Sunday sometimes referred to this as 'unanimous support,' but he never went so far as to hold strictly to this. In large cities with four or five hundred ministers and scores of different denominations it was impossible to get them all to agree to support him. Sunday never expected the Roman Catholic churches or the Episcopalians, Lutherans, Unitarians, Universalists, Christian Scientists, or Jews

to support him. What he wanted was the united support of the so-called 'evangelical' Protestant churches—the churches which followed the general tenets of the Arminian-Calvinist compromise so ably spelled out by Charles Finney in the 1830's."

Of course most of the Protestant churches which called themselves evangelicals were out-and-out Bible believers, and that was expected. But the next paragraph says:

"However, professional evangelism was not welcomed by all the ministers of these denominations, and even if Sunday had not been so controversial a figure, the growing split between liberals and Fundamentalists in the churches would have made unanimous support for his work impossible. In the end, therefore, Sunday left it up to his advance man and business agent to estimate the amount of support which any given invitation represented. Usually he expected to have at least a majority vote of the city's ministerial association, or majority votes of the ministers of each evangelical denomination in the city."

Billy Sunday openly denounced modernists and modernism. He often called modernists by name, particularly Harry Emerson Fosdick and Grant. When the evangelical churches invited Billy Sunday to Dixon (Illinois) for a campaign, the modernist, Dr. Joseph Fort Newton, a pastor in Dixon, said, according to his book, *River of Years*, "Almost all the churches—except mine and St. Luke's Episcopal Church—were in the campaign, cooperating for once at least." Then Newton goes on to say how Billy Sunday attacked his—Joseph Fort Newton's—modernism from the pulpit, and he quotes Billy Sunday as saying, "The doctrine of the universal fatherhood of God and the brotherhood of man is an infernal lie."

To indicate that Billy Sunday sought or had the sponsorship of modernists in his campaign is simply speaking without reference to the facts.

This I have just quoted is in *Giant for God*, by Melton Wright, and the foreword is by Cliff Barrows, song leader for the Billy Graham campaign in New York. But all the Billy Sunday biographers, including Rodeheaver, Melton Wright, William G. McLoughlin, Jr., Elijah Brown, and William T. Ellis, agree that Billy Sunday attacked modernists and modernist doctrine openly from the pulpit, and called modernists by name, and that Billy Sunday sought and had the backing of "evangelical churches" only in his campaigns.

The same is true about the ministry of J. Wilbur Chapman, D. L. Moody, R. A. Torrey, Sam Jones, and the great Dr. Bob Jones, still living.

4. Does One Have a Better Revival by Not Opposing Particular Sins and False Doctrine?

Brother Carlsen said, in defense of Dr. Graham's sponsorship by modernists in the New York Crusade: "I live and move with the ungodly all day long. I can sympathize with Dr. Billy in trying to reach the unsaved without battling them down, or fellow Christians. Though he does not crack down on J. W. (Jehovah's Witnesses), other cults, and R. C. (Roman Catholics), he does speak the truth as it is in Jesus our Lord in no uncertain and fearless words."

The inference is that one wins modernists to Christ more by never offending them, that one wins Roman Catholics by never telling them that their idolatry is wrong, their dependence on works for salvation, and on the priesthood for salvation is a fatal error. Is it true that Dr. Billy Graham has better revivals than the men who were out-and-out against modernism and said so in the pulpit, and out-and-out against the false cults which minimize Christ and the blood and play up human works and human organizations? Is that true?

I think the most casual comparison of the Billy Graham campaigns with those of Billy Sunday will show that Billy Sunday's campaigns had a far more vigorous effect and created far greater moral revolution in cities than do

Dr. Graham's campaigns. All of us rejoice and thank God for the many saved in Dr. Graham's campaigns. But to say that he wins more modernists by having them lead in prayer, and having people join their churches is simply not true. To say that he wins more Catholics and Jehovah's Witnesses and Christian Scientists by never opposing their false doctrines on salvation is simply not true. Many of us who have been in earnest prayer day by day for many years for great revivals have been aware that the campaigns of D. L. Moody, R. A. Torrey, and Billy Sunday got a type of result more definite, with more impact on the churches, more impact on the town, with more remarkable conversions, than Gipsy Smith had when he had sponsorship by modernists, as he sometimes had, or than Dr. Billy Graham has.

All of us are glad for the good results of Dr. Graham's two campaigns in London and his one campaign in Scotland. But to say that those campaigns had the same effect on the British Isles that D. L. Moody's campaigns had or that the ministry of John Wesley had is simply to speak without weighing carefully the facts in the case, it seems to me.

5. Does Success in Crowds and Processions Mean That God Endorses the Sponsorship of Modernists in New York?

Brother Victor J. Carlsen says, "Billy Graham's God is answering by fire. He must be God's prophet sent to the land for such a time as this is." And I say amen! I thank God for every soul saved under Billy Graham's ministry. I thank God for the crowds he has had, the people who have heard him, the Christians who have made new dedication of life, and for sinners who have been saved.

But does that indicate that God is endorsing Dr. Graham's sponsorship by modernists? Does that mean that God is vindicating his having Catholic millionaire Eddie Rickenbacker, long the head of Eastern Air Lines, on the committee? Does that indicate that God is specially pleased to have Dr. Henry Van Dusen, the notorious modernist who is the president of Union Theological Seminary, on the New York Crusade committee? Is God saying that He wishes everybody would play up Dr. Ralph Sockman, the Methodist modernist on the committee? Does it mean that God is endorsing John Sutherland Bonnell, on the executive committee, when Dr. Bonnell has publicly played down the virgin birth in *Look* magazine, and has elsewhere indicated his disbelief in the resurrection? When God saves a soul in Billy Graham's campaign, does it mean that God is especially pleased to have the Episcopal rector, Dr. Pitts, in charge of the inquiry room? And is God showing us that He is specially pleased that new converts who have some of their family in liberal churches and who choose liberal churches in their ignorance—is God pleased that these babes in Christ are put in the hands of infidels who will set out to break down their faith in the inspiration of the Bible, and in the deity of Christ? I am certain that is not true.

The end does not justify the means.

Dr. Oral Roberts has crowds about as big as Dr. Billy Graham has. He has many conversions. And again and again witnesses have told me that they heard Oral Roberts preach remarkably sound gospel messages resulting in scores and hundreds of conversions. I do not doubt them. And if I were to hear Oral Roberts, I would rejoice that the Gospel is preached and that souls were saved. I would, no doubt, feel the presence of God. But would that mean that I would do wrong to show that Oral Roberts is wrong in believing in and approving the tongues heresy? Does that mean that God is therefore endorsing the healing racket of Oral Roberts, when souls are saved under his ministry? That certainly is not true.

As editor of *THE SWORD OF THE LORD*, I preach each week to multitudes. Among them are about 22,000 preachers. In some sense, I must account to God as a pastor for these preachers. If I do not

teach them what the Bible plainly says about yoking up with unbelievers in II Corinthians 6:14-18, if I do not teach them that one who does not abide in the doctrine of Christ has not God and must not be received into one's house or even be bidden Godspeed (II John 7-11), and that one who preaches a false gospel is to be accursed, not blessed (Gal. 1:8, 9), then I would not be true to those pastors and to my duty.

Do you think that Paul the apostle was a critic and an attacker of the Apostle Peter, when Peter was guilty of compromise and when Paul rebuked him openly to his face because he was to be blamed, as we are told in Galatians, chapter 2?

This idea that a preacher is a little god who can make no mistakes, and that one is forbidden to bring up a plain Bible command if some preacher has disobeyed it, is not God's plan. This business of setting up some man to follow instead of following Christ and the Scriptures was the carnal sin of the Corinthians some of whom said they followed Paul, some Cephas, some Apollos, and some, who despised the godly apostles, said they followed Christ alone. The Bible is the rule by which the editor of *THE SWORD OF THE LORD*, and Dr. Billy Graham, and every other preacher will be judged; and no one is unkind who urges that all of us be subject to the plain rules laid down in the Bible about revival and soul winning. One of those rules is "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14).

Let us rejoice in the blessed ministry of Dr. Graham. Let us rejoice in the souls that are saved. Let us pray that God will work things out to His glory in this matter. But let us remember that when the Bible speaks, it is still binding on Christians who profess to love Jesus Christ and follow Him.

—THE END—

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Wearing the Clothes . . .

(Continued from page 3)

ters of James Russell Lowell, a man with no prejudice in favor of Christianity. He says,

"These men, indulging themselves in the amusement of going without a religion, may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the keen scrutiny of skeptics has found a place on this planet, ten miles square, where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted, a place where age is revered, infancy respected, womanhood honored, and human life held in due regard, when skeptics can find such a place, ten miles square, on this globe, where the Gospel of Christ has not gone and cleared the way and made decency and security possible, it will then be in order for these skeptical literati to move thither and then ventilate their views. But so long as these very men are dependent on the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob a Christian of his hope and humanity of its faith in that Saviour who alone has given to men that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

Yes, my friends, every good gift and every perfect gift cometh down from above—not from beneath. Is our free and prosperous civilization in this western world a good gift? It comes from above. Is culture a good gift? It comes from above. Is refinement a good gift? It comes from above. Is art a good gift? It comes from above.

Art, what is it? It is merely man's puny effort to copy God's handiwork. We admire the painting of a sunset on canvas but God painted these colors on the clouds before man learned to copy them. Landseer painted animals, but God made the animals themselves and Landseer too.

Down South one afternoon a young colored lad, all dressed up, was swaggering around. He met his Uncle Bill and said, "Good afternoon, sah."

His uncle said, "Where did you get your duds?"

He replied, "Why these are ma-clothes."

"They are pretty fine, Sambo, but didn't you know you had Uncle Bill's pants on?"

"No sah, no sah, I didn't know them were yours."

"Well they are, and don't you know that is Uncle Bill's coat you have on?"

"No sah, no sah."

"Now Sambo, you think you are pretty fine stuff don't you?"

"Yes sah, I did kind of thought I was dressed up pretty well."

"You are dressed up all right Sambo, but the clothes don't belong to you."

I tell you it is a good thing for a man to sit down and realize that the good gifts he daily enjoys are the gifts of a gracious God to him; that the blessings that make life worth living for him are borrowed blessings; and that all that is best in our modern world of civilization, culture, and our precious liberty, are simply the clothes we wear because Jesus Christ came into this world.

The appeal I am making to you is the appeal Paul made to the citizens of Lystra. He said to them, "We . . . preach unto you that ye should turn . . . unto the living God, which made heaven, and earth, and the sea, and all things that are therein . . . he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:15, 17). If they did not understand and appreciate the spiritual blessings of the Gospel Paul preached, he hoped they might turn to God because of the material blessings with which God had crowned their lives.

No thoughtful man will deny that God is the giver of our daily bread. What man on earth without God could grow one stalk of wheat?

"Back of the loaf is the snowy flour,
And back of the flour is the mill,
And back of the mill is the wheat,
and shower,
And the sun, and the Father's will."

And not only the sustenance of life, but life itself is a gift from God. You have wound up a clock to run for twenty-four hours. At the end of the day it stops. If you shake it, it will give a few more ticks and stop again. Keep shaking it and you will get a few ticks more, but soon all the shaking in the world won't coax another tick out of it. My brother, what is that heartbeat of yours but the tick of a clock that God has wound up? When our life's day has ended, our heart will stop. The doctors may work their hardest but it is simply the shaking of a run-down clock. A few more beats and the heart stops forever. Man's breath is in God's hands, not in his own. "In him we live, and move, and have our being." Why then would any man shut God out of his life, and thus merit from his Maker the charge made by God against Belshazzar of Babylon, "The God in whose hand thy breath is . . . hast thou not glorified" (Dan. 5:23).

With all my heart I urge you to consider your debt to the Lord Jesus Christ, and the claim God has upon you for your worship, your service, and the surrender of your will to His will. David said, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord" (Ps. 116:12, 13). I appeal to you by the mercy and goodness of God not to add to your sins the sin of ingratitude. "The goodness of God leadeth thee to repentance." God's kindness is sent to soften our hearts toward Him. If you will not be driven to God by fear, then let God draw you to Himself by His loving-kindness toward you.

I repeat that the very best things in your life you owe to Christ and His Gospel. The precious liberty you enjoy and take for granted is a fruit of the Christian Gospel. You breathe God's air; you bask in His sunshine; you walk in His fields; you harness His rivers to the wheels of your industry; and from His cattle on a thousand hills you get covering for your nakedness. Then is it not a crowning act of ingratitude that you should crucify afresh by your unbelief the Christ who daily blesses you, and who died for your sins, as well as for ours who serve Him? Even a dog will lick the hand that feeds him. Why do you nail to a cross the hand that feeds you? Why longer spurn Him whose garments you wear?

—THE END—

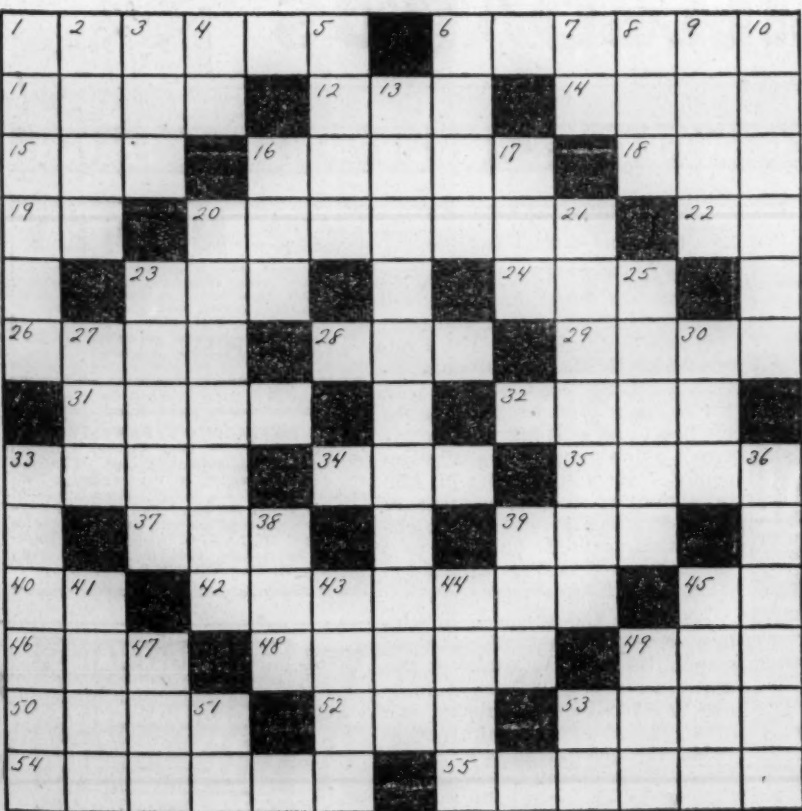
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2. PRINT (not write) your name and address in the blank below the puzzle and mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of the paper, you may print the answers according to the clue numbers given.

3. To have this puzzle count toward receiving your copy of the featured book-of-the-month, your entry must be postmarked by midnight, July 6, 1957. If your paper arrives after the deadline date, please send the answer and tell us the date your paper arrived. Each weekly entry will be checked, and you will receive a post card if your entry is correct. SAVE THESE CARDS. THEY ARE IMPORTANT. When you have four cards, mail them to us, and you will receive the



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book offered for June. If you prefer a book previously offered, please indicate your choice. Remember, however, that some of the books require five cards. The answer for puzzle No. 26 will appear in the July 12 issue of THE SWORD OF THE LORD.

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Puzzle Number 26

Clews Across

- Fruit very abundant in Gethsemane and all of Palestine—an especial blessing of the Promised Land
- A native tree which blossoms before the leaves come out. Aaron's rod was of it (Num. 17:8).
- Amos is the only book with this number of chapters.
- April (abbr.)
- A wood-wind instrument
- Class, kind
- Place in Asia Minor where Paul had a vision (Acts 16:8, 9)
- Possessive adjective
- Grandchild (Scotch)
- A prickly shrub
- East Indies (abbr.)
- Recompense
- Young Men's Association (abbr.)
- Man is composed of body and _____
- Period of time
- Color of the flax flower
- Bone of the forearm
- An apple, p — — —
- Container
- Cushion, p — —
- Flow, — u — —
- Spike
- Marsh
- Tanganyika Territory (abbr.)
- The rockrose of Mt. Carmel, l — — — — — u m
- Tensile strength (abbr.)
- A type of grain
- A necessity for all life
- A kind of bread
- Consisting of spoken words
- A shrub whose leaves are used in preparing a beverage
- Clay
- A prickly plant—probably the acanthus—a troublesome weed
- A bird and a country

Clews Down

- Vegetable of Egypt, eaten raw as a preservative against thirst (pl.); has strong taste and odor
- A flower, a symbol of Christ, (Song of Sol. 2:1)
- Writing fluid
- Your eminence (Vot're Eminence, abbr.)
- Mother of Isaac (N. T. Spelling)
- A desert wanderer.
- Month (abbr.)

- A broad sash worn with a kimono
- Symbol of a musical tone
- To long for; covet
- One of the pleasantest fruits of Egypt, and of the promised blessings of Palestine
— e — r — n — —
- Make an effort
- Foxy
- Pertaining to the bath, b — — n — a l
- Cherish
- A regular throbbing caused in the arteries by the contractions of the heart
- Tree imported by Solomon from Ophir; used in making lyres (I Kings 10:11)
- Order of United Americans (abbr.)
- One of Bani's sons (Ezra 10:34)
- Tree of the orange family—has a purple blossom
- Finally
- Not cooked
- Rough or prickly envelope of a fruit
- City of Phoenicia, on the Mediterranean
- This fruit is characteristic of sandy deserts.
- Tidy; trim
- Weed—the bearded darnel
- Consume
- A hardwood tree bearing acorns
- Lieutenant (abbr.)
- Mister (abbr.)

Answer to Puzzle Number 24

XXIV

G	I	D	E	O	N	J	U	D	G	E	S
A	L	A	R	I	S	E	A	L	B	E	
N	A	M	E	L	A	Z	Z	E	B	A	
G	I	S	P	A	N	R	E	N	S		
E	H	I	N	D	E	R	S	R	O		
S	T	O	O	D	S	E	E	W	O	N	
A	I	D	E	S	L	U	B	I	M		
O	W	L	N	O	B	B	E	T	E	N	
P	S	E	N	L	A	C	E	S	E		
H	B	M	D	R	N	O	D	A	B		
R	O	A	M	I	A	N	R	O	P	E	
A	L	A	E	E	K	E	S	V	O	L	
H	A	L	T	E	R	F	L	E	E	C	E

Restitution

(Continued from page 1)

would have, if everybody would do business on the principles of the Gospel. Turn the tables over, and let Christians do business one year on Gospel principles. It would shake the world! It would ring louder than thunder. Let the ungodly see professing Christians in every bargain consulting the good of the person they are trading with—seeking not their own wealth, but every man another's wealth—living above the world—getting no value on the world any further than it would be the means of glorifying God; what do you think would be the effect? It would cover the world with confusion of face, and overwhelm them with conviction of sin."

Finney makes one grand mark of genuine repentance to be restitution.

"The thief has not repented who keeps the money he stole. He may have conviction, but no repentance. If he had repentance, he would go and give back the money. If you have cheated any one, and do not restore what you have taken unjustly; or if you have injured any one, and do not set about to undo the wrong you have done, as far as in you lies, you have not truly repented."

The Need for Restitution Clearly Taught in Old Testament Law

In Exodus we read:

"If a man steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep."

And again:

"If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith, he that kindled the fire shall surely make restitution."

Or turn to Leviticus, where the law of the trespass-offering is laid down—the same point is there insisted on with equal clearness and force.

"If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein; Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering."

The same thing is repeated in Numbers, where we read,

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, When a man or a woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty; Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him."

These were the laws that God laid down for His people, and I believe their principle is as binding today as it was then. If we have taken anything from any man, if we have in any way defrauded a man, let us not only confess it, but do all we can to make restitution. If we have misrepresented any one—if we have started some slander, or some false report about

him—let us do all in our power to undo the wrong.

It is in reference to a practical righteousness such as this that God says in Isaiah:

"Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."

Good Christians Have Always Held That Genuine Restitution Was the Only Proof of Sincerity

Trapp in his comment on Zacharias, says: "Sultan Selymus could tell his councillor Pyrrhus, who persuaded him to bestow the great wealth he had taken from the Persian merchants upon some notable hospital for relief of the poor, that God hates robbery by burnt-offering. The dying Turk commanded it rather to be restored to the right owners, which was done accordingly, to the great shame of many Christians, who mind nothing less than restitution. When Henry III of England had sent the Friar Minors a load of frieze to clothe them, they returned the same with this message, 'that he ought not to give alms of what he had rent from the poor; neither would they accept of that abominable gift' Master Latimer saith, 'If ye make no restitution of goods detained, ye shall cough in Hell, and the devils shall laugh at you.'"

Henry VII, in his last will and testament, after the disposition of his soul and body, devised and willed restitution should be made of all such moneys as had unjustly been levied by his officers. Queen Mary restored again all ecclesiastical livings assumed to the crown, saying that she set more by the salvation of her own soul, than she did by ten kingdoms. A bull came also from the Pope, at the same time, that others should do the like, but none did. Latimer tells us that the first day he preached about restitution, one came and gave him 20 pounds to restore; the next day another brought him 30 pounds; another time another gave him 200 pounds.

"Mr. Bradford, hearing Latimer on that subject, was struck in the heart for one dash of the pen which he had made without the knowledge of his master, and could never be quiet till, by the advice of Mr. Latimer, restitution was made, for which he did willingly forego all the private and certain patrimony which he had on earth. 'I, myself,' saith Mr. Barroughs, 'knew one man who had wronged another but of five shillings, and fifty years after could not be quiet till he had restored it.'"

True Repentance Requires Restitution

If there is true repentance it will bring forth fruit. If we have done wrong to some one, we should never ask God to forgive us until we are willing to make restitution. If I have done any man a great injustice and can make it good, I need not ask God to forgive me until I am willing to do so. Suppose I have taken something that does not belong to me. I cannot expect forgiveness until I make restitution. I remember preaching in an eastern city, and a fine-looking man came up to me at the

close. He was in great distress of mind. "The fact is," he said, "I am a defaulter. I have taken money that belonged to my employers. How can I become a Christian without restoring it?"

"Have you got the money?"

He told me he had not it all. He had taken about 1,500 dollars, and he still had about 900.

He said, "Could I not take that money and go into business, and make enough to pay them back?"

I told him that was a delusion of Satan, that he could not expect to prosper on stolen money; that he should restore all he had, and go and ask his employers to have mercy upon him, and forgive him.

"But they will put me in prison," he said. "Can you not give me any help?"

"No; you must restore the money before you can expect to get any help from God."

"It is pretty hard," he said.

"Yes, it is hard; but the great mistake was in doing the wrong at first."

His burden became so heavy that it was, in fact, unbearable. He handed me the money—950 dollars and some cents—and asked me to take it back to his employers. I told them the story, and said that he wanted mercy from them, not justice. The tears trickled down the cheeks of these two men, and they said, "Forgive him! Yes, we will be glad to forgive him." I went downstairs and brought him up. After he had confessed his guilt and been forgiven, we all fell down on our knees and had a blessed prayer meeting. God met us and blessed us there.

There was another friend of mine who had come to Christ and was trying to consecrate himself and his wealth to God. He formerly had transactions with the Government, and had taken advantage of them. This thing came to memory, and his conscience troubled him. He had a terrible struggle; his conscience kept rising up and smiting him. At last he drew a check for 1,500 dollars, and sent it to the Treasury of the Government. He told me he received such a blessing after he had done it. That is bringing forth fruits meet for repentance. I believe a great many men are crying to God for light; and they are not getting it because they are not honest.

Lack of Restitution Hinders God's Blessing

A man came to one of our meet-

ings, when this subject was touched upon. The memory of a dishonest transaction flashed into his mind. He saw at once how it was that his prayers were not answered, but "returned into his own bosom," as the Scripture phrase puts it. He left the meeting, took the train, and went to a distant city, where he had defrauded his employer years before. He went straight to this man, confessed the wrong, and offered to make restitution. Then he remembered another transaction, in which he had failed to meet the just demands upon him; he at once made arrangements to have a large amount repaid. He came back to the place where we were holding the meetings, and God blessed him wonderfully in his own soul. I have not met a man for a long time who seemed to have received such a blessing.

Some years ago, in the north of England, a woman came to one of the meetings, and appeared to be very anxious about her soul. For some time she did not seem to be able to get peace. The truth was, she was covering up one thing that she was not willing to confess. At last, the burden was too great; and she said to a worker:

"I never go down on my knees to pray, but a few bottles of wine keep coming up before my mind."

It appeared that years before, when she was housekeeper, she had taken some bottles of wine belonging to her employer. The worker said:

"Why do you not make restitution?"

The woman replied that the man was dead; and besides, she did not know how much it was worth.

"Are there any heirs living to whom you can make restitution?"

She said there was a son living at some distance; but she thought it would be a very humiliating thing, so she kept back for some time. At last she felt as if she must have a clear conscience at any cost, so she took the train, and went to the place where the son of her employer resided. She took five pounds with her, she did not exactly know what the wine was worth, but that would cover it at any rate. The man said he did not want the money, but she replied, "I do not want it; it has burnt my pocket long enough." So he agreed to take the half of it, and give it to some

charitable object. Then she came back; and I think she was one of the happiest mortals I have ever met with. She said she could not tell whether she was in the body or out of it—such a blessing had come to her soul.

It may be that there is something in our lives that needs straightening out; something that happened perhaps twenty years ago, and that has been forgotten till the Spirit of God brought it to our remembrance. If we are not willing to make restitution, we cannot expect God to give us great blessing. Perhaps that is the reason so many of our prayers are not answered.

Perfect Cleansing

Who would be cleansed from every sin,

Must to God's holy altar bring

The whole of life—its joys, its tears,

Its hopes, its loves, its powers, its years,

The will, and every cherished thing!

Must make this sweeping sacrifice—

Choose God, and dare reproach and shame,

And boldly stand in storm or flame

For Him who paid redemption's price;

Then trust (not struggle to believe),

And trusting wait, nor doubt, but pray

That in His own good time He'll say,

"Thy faith hath saved thee; now receive."

His time is when the soul brings all,

Is all upon His altar laid;

When pride and self-conceit are slain,

And crucified with Christ, we fall

Helpless upon His Word, and lie;

When, faithful to His Word, we feel

The cleansing touch, the Spirit's seal,

And know that He does sanctify.

—A. T. Allis.

(From PREVAILING PRAYER, published by Moody Press, Chicago.)



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Ecumenical Evangelism

(Continued from page 4)

is for another Charles Hadden Spurgeon to sound the alarm, and raise the banner of God, and fight the foes of the Gospel. The Samsons do not like it made known that it was Spurgeon's battle with the religious Philistines that broke his heart and sent him to an early grave. It was the failure of evangelical leaders to stand with him in stemming the awful tide of false doctrines in evangelical circles that caused him to pass through great conflicts with Satan which few have experienced.

May God anoint our eyes with holy eye-salve that we may see clearly the issues at stake in this great battle. May He give us courage to stand uncompromising in a great united evangelical front around the globe against every attempt of the enemy to woo us into "the great compromise"; the unholy wedlock with those who deny our historic faith.

"I heard His call, 'Come follow!'"

That was all.

My gold grew dim,

My soul went after Him,

I rose and followed:

That was all.

Who would not follow

If they heard Him call?"

—William R. Newell.

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